

THE

Churchman's Monthly Magazine.

[Vol. I.]

AUGUST, 1804.

[No. 8.]

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"*Et sicut cum judicandi vim Deus inseruerit humanae menti, nulla pars vera
dignior est, in quam ex impendatur, quam illa qua ignorari sine auiffencia
salutis aeterna periculo non potest.*"
GROTIUS DE VER.

Since God has implanted in the human breast the power of judging, no species of truth, upon which it is employed, is of a more dignified nature than that of which we cannot be ignorant without hazarding the loss of eternal salvation.

NEW-HAVEN.

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DIRECTIONS FOR A DEVOUT AND DECENT BEHAVIOUR IN THE PUBLIC WORSHIP OF GOD.

IT is grievous to consider how many Christians there are (if such as they deserve the name of Christians) who come not to Church at all, or very seldom, to pay that public duty and worship to God, which our religion calls for, and which a regard for the welfare of civil society requires. And even of those who do come, we find too many behaving themselves in such a careless manner, as if the worship of God was either not their business there, or not worth minding. Some sit all the time of prayers; or put themselves into such other lazy and irreverent postures, as show sufficiently they have no sense of what they should be doing, nor any awe or reverence of the glorious Being they come to address. Others lay themselves to sleep, or trifle away their time in thinking of their worldly affairs. Others gaze and stare about upon the congregation, or keep talking and whispering with their neighbours; and this is especially observable while the *lessons* are reading; as if the Holy Scriptures, though given by *inspiration* of God, were not always to be *heard, marked, learned, and inwardly digested*, that so they may answer the ends for which they were written, and become *profitable for doctrine, for reproof, for correction, for instruction in righteousness*; or in one word, *good to the use of edifying*. 1 Tim. iii. 16. With regard to such cold and careless worshippers, we may apply to the Church what Jacob said of Bethel; *Surely the Lord is in this place, and they know it not*. They do not consider, that they are in the immediate presence of GOD, and that by such a behaviour they affront Him to his face, while they should be devoutly attending to his word, or praying to Him.

Others there are, who do indeed show some inclination to mind the prayers, and all the rest of the service; but they do it with so much ignorance, distraction, or confusion, as discover that they do not rightly understand the difference between one part of the service and another; or consider, that some are *prayers, praises and thanksgivings, some public professions of the Christian faith, and some no more than instructions, commands, or exhortations to the people*. We often find them repeating after the Minister what he alone should speak, and they should only hearken to. Many there are who neglect to join audibly in the responses; which are the part of the worship assigned expressly to the people, by which neglect, the beauty, the order, and the solemnity of the service are destroyed. Now, that such persons may be taught how to order their devotions better, and to worship GOD, not only with the *spirit*, but with the *understanding* too, the following directions are earnestly recommended to their consideration and practice.

First then, Have a conscientious regard to this advice of Solomon, (to whom God gave a wise and understanding heart) Keep thy foot when thou goest to

the house of God; and so look to every step you take in your approach to it, that you come into his more *immediate* presence with such contemplations, meditations, and reflections in your mind, as will lift up your soul unto Him, under an awful and just sense of his divine majesty and perfections; and with that *humble* and *contrite* spirit, which dependent creatures, and miserable sinners ought to have. Remember, that since *God* is a *spirit*, your worship of him must be spiritual and reasonable, sincere and pure. It must flow from a divine and heavenly frame of mind. But yet, as the *whole man* consists of *body* and *soul* together, you must *glorify* him in both; (1 Cor. vi. 20.) and, considering their natural union and sympathy, you must take such heed to every gesture and posture of your body, as that they may be such as will best express your humility, reverence, and earnestness, and keep up suitable thoughts and affections in your soul. Particularly, you will, I believe, hence think, that a *kneeling posture* is most proper; being that which nature seems to dictate in solemn adorations and humble confessions, without this express call for it from the inspired Psalmist, (Psal. xev. 6.) *O come, let us worship, and fall down, and kneel before the Lord our maker.* But,

Secondly, If you are thus prepared to *worship* *God* in *spirit* and in *truth*, you will then be sure to go so early to his house, as to be there at the very beginning of the service; -since the same obligation lies upon you to attend every part of his public worship as to come to Church at all. For if you miss the beginning of it, you lose the opportunity of confessing your sins, and the comfort of hearing your pardon declared and pronounced to you thereupon. Beside that, by coming late, you disturb the congregation to make way for you. Take care also not to leave the Church, without great necessity, till after the minister has given the *blessing* that concludes the whole service; for if you go out before, you will seem to despise the *blessing*; and if you do so, you cannot expect the *grace* and *peace* of *God* should go along with you.

But, Thirdly, Having, as soon as you can, gotten a convenient opportunity after your entrance into the Church, *fall down* upon your knees in *private* *prayer* to *God*, for the assistance of his spirit in those solemn duties of religion you come to perform. You will behave as in his sight; you will look upon him as observing what you *think*, as well as what you *say* and *do*: and take care all the while you are at Church, that the *inward* dispositions of your *soul*, and the *outward* demeanor of your *body*, be such as becometh not only the holiness and worship of his house, but his more immediate presence.

In *prayer*, you will fix your thoughts wholly upon *God*, who alone *heareth prayer*; you will disengage your mind from all worldly concerns; you will keep your eyes from wandering, and your lips from disturbing others in their devotions.

In *thanksgiving*, imprint upon your heart a just and lively sense of *God's* goodness and loving-kindness to yourself and to all men; since you will then *feel how joyful and pleasant a thing it is to be thankful.* Psalm cxlvii. 1.

In *hearing God's word*, (whether it be read or preached) be not only attentive to it, but inwardly digest it, by applying to your own conscience its *general* admonitions, reproofs, or exhortations; and by treasuring up in your memory its precepts and examples, its promises and threatenings, for the constant and right *ordering* of your *conversation*.

In *singing psalms*, let your *understanding* and *spirit* direct and govern the *melody* of your *voice*, that so your heart may be no less filled with grace, than your tongue with joy. And,

Lastly, In *receiving the sacrament of the Lord's supper*, remember always the exceeding great love of our master and only Saviour in dying for us, and the innumerable benefits which by his precious blood-shedding He hath obtained to us. For you will then at all times draw near to receive it with faith, with a penitent and obedient heart, in love and charity with all mankind, and with a determined resolution to forsake those sins which brought Him even to the death upon the cross; which will likewise engage you to serve Him in true holiness and righteousness all the days of your life.

But beside these *general* directions for the *public worship* of *God*, there are others, which *particularly* concern a devout and proper use of the book of *common prayer*, appointed by the *Church of England*; and which will require your immediate attention to the nature and order of every part in that service.

Now the first thing done by the minister, is to read some *sentences* out of the holy scriptures. Hearken diligently to these ; and consider them as spoken by the *inspiration or command of God* himself. *The sentences*, at first, and now repeated by His minister, to put you in mind of something which He would have you believe or do. For they are such sentences as not only bring our sins against Him to our remembrance, but also his promises of pardon and forgiveness if we do repent ; so that we may worship Him with that reverence and godly fear, which becomes those who are sensible of their own sinfulness and unworthiness to approach his divine majesty ; and likewise with that faith and humble confidence which becomes those who believe that upon our repentance He will pardon and accept us, according to his promises.

Then follows a solemn *exhortation*. Now while this is reading (which is the minister's part alone, and not to be repeated after him by the congregation) take particular notice of every word and expression in it, as contrived on purpose to prepare you for the worship of God, by possessing your minds with a due sense of his special presence, and of the great end of your coming before him at this time ; which will no doubt compose your thoughts for that part of the service which follows next : I mean, an humble *confession* of your sins.

But here, while you are *confessing to God* with your mouth, and repeating sentence by sentence after the minister, be sure to do the same in your heart ; calling to mind as many as you can of those particular sins which you have been guilty of ; either by *doing what you ought not to do, or not doing what you ought* ; so as to be heartily sorry for them, and stedfastly to resolve against them for the time to come ; imploring his mercy in the pardon of them, and his grace, that from henceforward you may entirely forsake them, and bring forth the fruits of an unfeigned repentance.

The *confession* ended, and you continuing upon your knees, the minister stands up, and in the name of God, declares and pronounces *The absolute pardon and forgiveness to all that truly repent and unfeignedly believe his holy gospel*. But while the *absolution* is thus pronounced, you are to hearken to it with perfect silence, not *reading or repeating* it along with the minister, as many ignorant or unthinking people do ; for it is the minister's duty alone to make this declaration by authority from God ; and, in his name, as his ambassador. However, every particular person there present ought humbly and thankfully to apply himself, so far as to be fully persuaded in his own mind, that if his conscience tells him, that after an unfeigned and unshaken belief in Christ, he doth really and heartily repent, he will be discharged and absolved from all the sins he had before committed, as certainly as if God himself had declared it with his own mouth, since his minister has done it in his name, and by his power.

What follows is the *Lord's prayer*, in which the whole congregation joins ; for looking upon ourselves as thus absolved from our sins, through *a faith that worketh true repentance* ; we, as reconciled unto God through his Son, may have such *boldness and access to the throne of divine grace, as by the spirit of adoption, to cry out, Abba, Father,* (Rom. viii. 16.) in the very form he taught us to pray, saying, *Our Father who art in Heaven, &c.*

This done, we are to lift up our hearts to God in this petition of his minister for his grace, *O Lord, open thou our lips* ; to which the answer is, what it ought to be, from the people, *And our mouth shall show forth thy praise*. Then immediately standing up, we put ourselves into a posture of giving *praise to the one, living and true God* ; the *King of kings, and Lord of lords*. For which purpose the minister first says, *Glory be to the Father, &c.* the people, to show their consent, answer, *As it was in the beginning, &c.* The minister calling again upon the people, *Praise ye the Lord* ; and the people answering, *The Lord's name be praised* : We go on accordingly to praise Him, by saying or singing the ninety-fifth *psalm*, and then the *psalms appointed for the day*. After every one of which (to testify that it is the same divine Being, three Persons and one God, in honour of whom these psalms were composed, and made use of in the Jewish Church) and

who is still praised and worshipped by them in the Christian Church) we repeat that incomparable hymn, *Glory be to the Father, &c.* Now, while you, together with the minister, are repeating these *psalms*, and this or the other *hymns* that are used in different places of the service, to the honour and glory of God; observe the minister's part as well as your own, and lift up your hearts together with your voices, in acknowledging, magnifying, and praising the infinite wisdom, and power, and goodness, and glory of the most high God in all his works, the wonders that he has done, and still does for the children of men, and for yourself among the rest. And in doing this you stand up; not only to signify, but to forward the lifting up of your mind at the same time. For as on the one hand, if our souls be really lifted up to contemplate and praise God, our bodies will naturally rise in that erect posture, which is natural to, and most becometh man; so, on the other hand, the raising up of our bodies helps towards the raising up of our souls too, by putting us in mind of that high and heavenly work we are about; wherein, according to our weak capacities, we join with saints and angels above, in praising God now, as we hope to do hereafter in their blessed company for ever more.

[To be concluded in our next.]

SOME ECCLESIASTICAL TERMS EXPLAINED, BY WAY OF QUESTION AND ANSWER. CONTINUED FROM PAGE 85.

Q. Why is the feast of Michael, the arch-angel, kept by the Church?

A. To praise God for the ministry of his holy angels. Heb. i. 14.

Q. Why do we observe the feasts of apostles and martyrs?

A. To praise God for the benefits we receive from their doctrine and example: and to beg grace, to follow them, as they followed our Lord Jesus Christ.

Q. Why are the days of their deaths observed, rather than the days of their births?

A. Because they were more glorious in their deaths than in their births;—dying in the faith of Jesus Christ and laying down their lives for his sake.

Q. Why is the day of St. Paul's conversion kept, rather than the day of his martyrdom?

A. To express the joy of the Church at the marvellous conversion of so great a sinner; and to afford comfort to the worst of men who repent, and believe in the Lord Jesus Christ.

[To be continued.]

OF EASTER DAY.

NO one can doubt, that in, and from the time of the Apostles, there has always been celebrated an anniversary to commemorate the resurrection of Christ; the only dispute has been, what was the particular time, when the Festival should be kept.

In the primitive times, on this day, the Christians of all Churches used to meet one another with this morning salutation, *Christ is risen*; to which the person saluted answered, *Christ is risen, indeed*; or else thus, *and hath appeared unto Simon*, Luke xxiv. 34. which custom is still retained in the Greek Church. Our Church, supposing the same eagerness for the joyful news amongst us, begins, as soon as the Absolution is over, and we are rendered fit for rejoicing, her office of praise with anthems, proper to the day, encouraging her members to call upon one another, *to keep the feast, for that Christ, our Passover, is sacrificed for us, and is also risen from the dead, and become the first fruits of them that slept.*

The psalms for the morning service, are ii, lvii, and cxi. The first of these was composed by David, upon his being triumphantly settled in his kingdom, after the opposition made by his enemies. It is also a prophetic representation (and so the Jews themselves confess) of the Messiah's inauguration in his regal and sacerdotal office, after he had been persecuted and crucified. The 57th psalm was occasioned by David being delivered from Saul; and, in a mystical sense, it contains Christ's triumph over Death and Hell. The last

psalm is a thanksgiving for the marvellous work of our redemption, of which the resurrection of Christ is the chief.

The psalms for the evening service are cxiii, cxiv, and cxviii. The first was designed to set forth the admirable Providence of God, which was never more discernable, than in the great work of our redemption. The second is a thanksgiving for the deliverance of Israel out of Egypt; an event which has ever been considered as typical of our deliverance from Death and Hell. The last is supposed to have been composed, on David's being in undisturbed possession of his kingdom, and after the ark was brought into Jerusalem; it was secondarily intended to prefigure our Saviour's resurrection.

The first lessons, for the morning and evening service, contain an account of the Passover, and the deliverance of the Israelites from Egypt; the one prefiguring Christ, who is our passover; the other, as was before said, our deliverance from death and hell. The Gospel, and the second lesson for the evening, give us full evidence of Christ's resurrection; and the Epistle and second lesson for the morning, teach us, what use we should make of it.

The Collect, Epistle, and Gospel, are all very ancient.

TO THE ADMIRERS OF WHAT IS CALLED

POPE'S UNIVERSAL PRAYER.

The poet says—

FATHER OF ALL, IN EV'RY AGE,
IN EV'RY CLIME ADOR'D,
BY SAINT, BY SAVAGE, AND BY SAGE,
JEHOVAH—JOVE—OR LORD!

BY this, the poet makes JEHOVAH, *Jove*, and *Lord* to be one and the same thing, and a matter of indifference to which of them divine honours are offered.—If so, it is all one whether a man be a saint, a savage, or a sage; whether we be worshippers of Him who created and governs all;—or of the idols of our own imagination or framing;—or of the sun, moon, stars, winds, rains and seasons;—or of leeks and onions—or even of deified lusts and passions.

God, a much higher authority than Mr. Pope says: (2 Cor.)

I am the **LORD** thy **God**, thou shalt have none other **gods** before me. Thou shalt not make unto thyself any graven image, nor any likeness of any thing, that is in heaven above, or in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the **LORD** thy **God** am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and forth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments. Exodus xx. 2.

Of the Jews who had despised this command, we read, 2 Kings, xvii. 15. They rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom JEHOVAH the **LORD** had charged them, that they should not do like them. And they left all the commandments of the **Lord** their **God**, and made them molten images, even two *calfes*, and made a grove, and worshipped all the host of heaven, and served *Baal*. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the **LORD**, to provoke him to anger. Therefore the **LORD** was very angry with Israel, and removed them out of his sight.

Of the Gentiles—and their apostacy from the true **God**, the Apostle of the Gentiles thus writes: Rom. i. 21. When they knew **God** they glorified him not as **God**, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing to be wise they became fools; and changed the glory of the uncorruptible **God** into an *image* made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore **God** also gave them up—to uncleanness, &c.

Verse 25.—Who changed the *truth* of God into a *lie*, and worshipped and served the *creature* more than the CREATOR, who is blessed for ever. Amen. For this cause God gave them up—to *vile affections*, &c.

Verse 28.—And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, covetousness, malice; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.

Verse 32.—Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

If it be all one, whether a saint worship JEHOVAH, a savage worship Jove—and a sage worship Lord, every one may chuse what he will worship, or whether he will worship any being at all. But this is impossible, for if a man acknowledges no superior, no Deity, of all idolators, he necessarily is the most idolatrous, he worships *himself*, and burns incense to his own godship.

If JEHOVAH, Jove and Lord be all one, or a matter of indifference which we chuse or refuse—how did Jehovah deal so severely with Solomon for going after Ashtoreth, the goddess of the Zidonians (1 Kings, xi. 5.) and after Milcom, the abomination of the Ammonites. And verse 7, for building an high place for Chemosh, the abomination of Moab, and a high place for Molech, the abomination of the children of Ammon, if no discrimination existed between the worshipping the true and false Gods?

If we add, Mr. Pope's—three gods, JEHOVAH, Jove and Lord, to the four now mentioned, viz. Ashtoreth, Milcom, Chemosh, Molech, to the thirty thousand gods of Greece, not forgetting the Saxon deities, from which the days of the week are called by their present English names—we shall have a round number;—but I will select one, to be the subject of this essay, as his godship's character will tend to place Mr. Pope's couplets in their genuine colours, and to shew their infidel tendency:—viz.—CHEMOSH.

With reverence and holy fear we think of the incomprehensible name of the true God—and forbear to make remarks upon the incomprehensible I AM; whilst we take full liberty with Chemosh and Mr. Pope's—Jove and Lord.—As these names have an appropriate meaning, it may not be improper to ascertain what that is. Upon consulting our dictionaries, we find, that Jove or Jupiter, had Zeus for his name among the Greeks, derived from zeo to be hot—and hence by the addition of the word pater or father, the Latins called him Jupiter, by abridging zeus-peter; that is, the heat-giving father;—hence he was considered as the *anima mundi*, that is, the soul of the world, the principle of heat, life, activity and vigour to all things.

Mr. Pope's Lord, by a similar etymology appears to have a similar character or meaning. Plutarch informs us that the Persians worshipped the sun, under the Greek name KUROS, and the Hebrew names MELEK, the king, and BAAL, the ruler, regent or lord. These names imply authority; and kurios, in English, lord, comes from the verb kuro to exist; for it was a heathen tenet that the same was self-existent. In addition to these, we place CHEMOSH, whose etymology, character, &c. will not a little explain and confirm the above.

"All things are full of Jove," is a heathen maxim, universally believed. In Dryden's translation of Virgil's 4th Georgic, line 221, &c. we read thus;

For God the whole created mass inspires;
Through heaven and earth and ocean's depth he throws
His influence round, and kindles as he goes.
Hence flocks and herds, and men and beasts and fowls
With breath are quicken'd, and attract their souls.

And again, Aeneid. vi. line 724, &c.

Know first, that heaven and earth's compacted frame
And flowing waters, and the starry flame,
And both the radiant lights, *one common soul*
Inspires, and feeds, and *animates the whole*;

This active mind infus'd through all the space,
Unites and mingles with the mighty mass.
Hence men and beasts the breath of life obtain,
And birds of air and monsters of the main.
Th' ethereal vigour is in all the same,
And ev'ry soul is fill'd with equal flame.

Could a Moabite have read these verses, he would, we suppose, have allowed them to give no bad description of his god CHEMOSH; nor, on the same principles, could he have objected to the orthodox of Mr. Pope's creed, furnished him by the late Lord Bolingbroke, from the ancient sages of apostacy and materialism.

All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
That, chang'd thro' all, and yet in all the same,
Great in the earth, as in th' ethereal frame,
Warms in the sun, refreshes in the breeze,
Glowes in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent. —POPE'S ESSAY.

Is it not shocking to see the beauties of language and poetry thus misapplied in dressing up the *abomination of the Moabites*, and in substituting CHEMOSH or the (PATER OMNIPOTENS facundis imbris ÆTHER, &c.) ALMIGHTY FATHER ÆTHER of Virgil, in the place of JEHOVAH; or at best in confounding JEHOVAH with the *fluid of the heavens*, which is merely his creature and servant, and was designed to *declare his glory and shew forth his handy work to man*? — Such, however, always has been, and ever will be the consequence of slighting divine revelation, and trusting in *human imagination*, whether our own or that of others.

Let Christians beware how they confound names with whose import they are not perfectly acquainted.—JEHOVAH—Jove—or Lord are a strange mixture: and if GOD gave up to a reprobate mind those persons in antient times, who worshipped other Gods than himself, let us take care, and even be jealous with a godly jealousy, lest we be imperceptibly drawn away from our allegiance to our GOD and SAVIOUR, either by *poetry, philosophy, or the devices of man lying in wait to devour*; and likewise be given up to a *reprobate mind to work all uncleanness with greediness*.—JEHOVAH is a GOD of purity, and without holiness no man can see and finally enjoy the glories of his presence—but CHEMOSH, or COMUS, the same as BAAL PHEGOR, required in his votaries *revelling and drunkenness, lascivious and obscene songs, and every sort of impurity that could be devised*.

We cannot here avoid remarking, and with regret we make the remark, that the death of the enterprizing Capt. Cook, appears to be a remarkable instance, in modern times, of the divine interposition and jealousy, that God will not suffer even a tacit acknowledgement of any other object of adoration, no, not even the appearance of such an acknowledgment.—From the time that Capt. Cook permitted those Idolators of Owhyhee to initiate him into their religion, Providence seemed to frown upon him—a succession of cross accidents threatened him—and the fatal day which proved his last, prepared to rise upon him, with every unauspicious omen.

In a subsequent number, some more remarks on this subject will be presented to the public; against which, it is hoped, their novelty will be no real objection.

S.

A PICTURE OF RELIGIOUS MELANCHOLY.

REligious Melancholy is the daughter of *Enthusiasm* and *Superstition*: She was nursed by her mother in the cell of a *Dominican Convent*, and her only food was bread and water. As the parents had no other view for the daughter than the inheritance of immortality, she was never instructed in human learning; for it was a maxim with them that ignorance is

the mother of devotion; and that enlightened reason serves only to cavil against the impulse of Heaven. From her mother, *Melancholy* inherited gloominess and fear; and from her father disordered and unequal passions, flights, raptures, and reveries.—She spent her days in mortification, and her nights in terror; for she was taught to believe that her devotion would be acceptable to God, in proportion as it was distressful to herself. From that persuasion she passed the greater part of her life in penal austerities, but as she was the child of *Enthusiasm*, she was sometimes visited with a gleam of fanatic joy, which shone through the gloom of her cell, and during these intervals, she asserted that she was in Heaven.—These intervals, however, as they were too powerful for a mortal mind, were very short, and very rare; her exhausted spirits were afterwards reduced to the lowest languor; and she, who the former moment was exulting in the ecstacies of Heaven, was now aghast on the brink of hell.

Such was the life of *Religious Melancholy*, 'till the benevolent Father of mercies, pitying her undeserved miseries, and weary of her preposterous devotion, delivered the wretch from that life which she had received in vain.

A SHORT VOCABULARY,

GIVING THE SIGNIFICATION OF SOME OLD ENGLISH WORDS.

Concluded from page 77.

REBUKE. **N**OT only severe reprobation, but any manner of hard or reproachful language, Psalm Ixix. ver. 21. Also it implies grave and sincere admonition, the same as *reproof*.

SIMPLE. *Unmixed, plain, without any fraud or guile, or worldly policy;* like a child that hath no art or cunning to keep itself, and therefore is liable to be oppressed and over-reached by crafty and designing men. It is generally used in a good sense in the Psalms and New-Testament, viz. for plain, undesigning men; as *simplices* doth among the Latins, when applied to the tempers of men. But, whereas such persons are liable to be drawn into evil by designing and wicked men, it denotes sometimes those persons, who by this means are betrayed into sin, as Psalm iv. and a fault committed through this unwary, unsuspecting temper, is called *simplicity*, Psalm Ixix. ver. 5.

WHOLESONE. *Safe, comfortable, healthful.* We say wholesome food, air, law, counsel, &c. and mean the same as we do by the word *sutitary*, Psalm xx. ver. 6.

WILINESS. *Cunning, guile, wiles*, Psalm x. ver. 2.

WORLD. *Age, time, not the earth or universe only; thus in the doxology, world without end, that is, age or time without end or forever; the same as in the Latin saecula saeculorum, that is, ages of ages; and in the Nicene Creed, before all worlds; that is, before all ages, or before time commenced. See Psalm xlvi. ver. 18.*

WORSHIP. *Majesty, dignity, excellency, what deserves to be honoured, or is honoured:*—that glory, excellency or power in God, to which we pay Divine honours or our devotions. And our Saxon ancestors used *worthiness* and *worship* as words of the same power and signification. The old translation uses this word, Psalm iiii. ver. 3. and Psalm xcvi. ver. 6. and elsewhere, in this sense. But although by *worship* we commonly mean that honour which belongs to God; yet it frequently signifies the honour which is due to man; and the old translation retains the word in this sense, when it says that *God gives worship*; that is, honour and dignity “to them who lead a godly life,” Psalm lxxxiv. ver. 12. And in the last translation, this word is used in the same sense, St. Luke xiv. ver. 10. where it is said, that the humble guest shall have *worship in the presence of those who sit at meat with him*. Who can then wonder that in the matrimonial office, the husband is taught to *worship* his wife, that is, to pay her all due respect?—For no one ever understood more by that expression, unless he was blinded by ignorance or prejudice. There is then an *honour, glory, worship, or dignity* in the Divine nature; and so there is, or may be, in men also. We must pay *honour, glory and worship* to God, in the highest sense of the word; and in a subordinate degree to men, if we may believe our Bible, which teaches us, *to render to God the things that are God's, and to men the things which belong to them*.

SACRED CRITICISM.

GENESIS chap. xviii. ver. 1 and 2.—The seeming ambiguity in the 2nd verse will be entirely removed, if the nouns be put before and after their verbs, instead of the pronouns, thus—And Jehovah appeared unto Abraham, in the plains of Mamri ; and Abraham sat in the tent door in the heat of the day. And Abraham lifted up his eyes and looked, and lo ! *THREE MEN stood by JEHOVAH : And when Abraham saw them, he ran to meet them from the tent door, and bowed himself toward the ground.

Psalm lxxxiv. verse 3.—*Yea the sparrow hath found her an house, and the swallow a nest for herself, where she may lay her young ; even thine altars, O Lord of Hosts, my king and my God.*

This is the Bible translation—and that in the Prayer Book is nearly the same ; but according to either, the sentence is extremely difficult to be explained to one's satisfaction. If we suppose that any bird would chuse to build a nest or lay her young upon either of the altars of the Lord ;—upon that of *burnt offerings*, where the sacred fire was kept burning day and night, or upon the *altar of incense* ;—and that the officiating priests would suffer the altars to be defiled by such guests, we shall but involve the subject in multiplied and insuperable difficulties :—nor will the application of the text as prophetic of the future and desolated condition of the Temple, remove the difficulties and procure a fair and satisfactory explanation. When we consider the general import of the 84th psalm, and particularly the former part of it, as descriptive of David's vehement longing to attend the public worship of the Church from which he had for some time been driven, probably during Absalom's rebellion ;—and to this add the consideration arising from our observing the natural affection of birds, and with how strong and anxious desire they long to return to their young, when absent from them ;—the following translation, sanctioned by Noldius' Concordance of the Hebrew particles, will appear altogether natural, and in fact, require no commentary.—

Even as the sparrow, saith he, i. e. with the same joy and delight as the sparrow finceth her house, and the swallow (or wild pigeon, De ROR) her nest, where she hath laid (SHETE) her young, so should I find thine altars, O Lord of Hosts, my King and my God.—The justness and beauty of the simile employed by the Psalmist, and the correspondence of the text thus rendered, with the other parts of the psalm, will appear, we trust, obvious to the reader, and prove a satisfactory illustration of this portion of sacred scripture.

* “He (Abraham) desired not only to adore, but to entertain JEHOVAH in TRINITY.”—Legantine Canons at Cealclythes in Wales, A. D. 785. Johnson's Collection from the Saxon Chronicle, Can. 18.

With this the Abyssinian Creed accords, which is drawn up in the very terms of the Old Testament and evidently refers to the Cherubim.

In the name of our Lord Jesus Christ, Amen, “ We believe in the Name of the Holy Trinity, Father, Son and Holy Ghost ; Who are one Lord and three Names, one Divinity and three Faces, though but one *similitude* ; and are an equal conjunction in persons ; *equal* (I say) in Divinity ; one Kingdom, one Throne, one Word, one Spirit, &c.”—See an account of the Abyssinian religion, by Zaga Zaba, Ambassador from the King of Ethiopia to the King of Portugal, about the year 1355, from Geddes' Hist. p. 81.

A SUCCINCT HISTORY OF BAPTISM,

AS CELEBRATED BY THE PRIMITIVE CHURCH.

CHAP. 3d.—*Of the primitive form of Baptism ; and of those who altered or corrupted it.*

THE form of words anciently used in baptism was expressive of every person in the Trinity, according to our Lord's command. The author of the travels of St. Peter says, “ Men are baptized under the appellation of the ‘ triple mystery, and by invoking the name of the blessed Trinity.’—Tertullian refers this to the institution of Christ, “ who, (says he) appointed bap-

tion to be administered, not in the name of one, but three ; Father, Son, and " Holy Ghost. Therefore we are immersed not once, but thrice ;—once at the " mention of each name." Cyprian derives this practice likewise from the same institution, and argues further against such heretics as baptized only in the name of Jesus Christ, from the same principle, that Christ called the nations to be baptized not into one person, but a complete and undivided Trinity. St. Augustine says, that baptism, in the name of each person in the Trinity, was the Catholic custom, down from the time of its institution by our Lord.

The Apostolic canons order every bishop and presbyter, baptizing any other way than in the name of the Father, Son and Holy Ghost, to be deposed.—Athanasius declares baptism administered in any other form to be *void*, and the person baptized to be *uninitiated*. Didimus of Alexandria, and Idacius Clarus assert that baptism to be imperfect and insufficient for the remission of sins, in which any person of the Trinity was omitted. Basil has a whole chapter to the same purpose. And whereas some had urged, that in several places of scripture, baptism was said to be given in the name of Christ only ;—he answers, that " in all those places, though the name of Christ only was mentioned, yet the whole Trinity was understood." Many other testimonies might be added ; but the following decree of Pope Vigilius (about the year 540 A. D.) sufficiently shews both the practice of the Church, and the severity of her censures against offenders in this case ;—" If any bishop or presbyter baptize " not according to the command of the Lord, *in the name of the Father, and* " *of the Son, and of the Holy Ghost*, but in one person of the Trinity, or in " two ; or in three Fathers, or in three Sons, or in three Comforters, let him " be cast out of the Church of God."

As sects grew and multiplied in the Church, innovations were made, and though the greater part of them retained the old form of the Church, some varied from it. The *Tritheists*, instead of three divine persons in the Trinity, under the economy of the Father, Son, and Holy Spirit; brought in three collateral, co-ordinate, and self-originating beings ; making them three absolute and independent principles, without any relation, or unity in plurality. Hence they made a change in the form of baptism ;—baptizing in the name of three unoriginated principles, as we learn from the apostolical canons, by which their baptism is condemned.

Menander also, a disciple of Simon Magus, to all his master's heresies added this of his own, " that no one could be saved, except he were baptized in his name." Irenæus and Epiphanius tell us, that he had assumed the title of the Messiah, and taught that he was the person sent of God for the salvation of men, and to gather a Church by mysteries of his own appointment, &c. And Tertullian says, that he promised to his proselytes, that all who received baptism in *his name*, should be immortal, incorruptible, and have the benefit of an immediate resurrection. But this heresy soon came to nothing, leaving its name only behind it.

Montanus, the founder of the sect of the Montanists or Cataphrygians, asserting that he was the Holy Ghost, and annexing to himself two females, Priscilla and Maximilla, under the name of prophetesses, took upon him to write a gospel. Accordingly his followers administered baptism in the name of Father, Son, and Montanus or Priscilla, and they sometimes used Maximilla, for the Holy Ghost. The opinion of the Montanists is thus expressed by Jerome : " God at first intended to save the world by Moses and the Prophets ; but because he could not effect his design that way, he assumed the body of a Virgin, and preached in Christ, under the species of a Son, and suffered death for our sakes : And because, by these two degrees he could not save the world ; at last he descended, by the Holy Ghost, into Montanus, Priscilla, and Maximilla, and made Montanus (who was an eunuch) have that plenitude of prophecy which St. Paul himself did not pretend to have."

The Marcosians, or Marcites, were derived from one Marcus, a sorcerer, who taught his disciples to baptize in the name of the *unknown Father* of all things ; in the name of *Truth* the *Mother* of all things ; and in *Jesus*, who descended for the union and redemption and communion of these powers.

The Paulianists also denied the divinity of Christ, and consequently were innovators upon baptism ; and the council of Nice forbade the receiving them

into the Church without a new baptism. What their form was is not known.

Another sort of Sectarists used this form ; “ I baptize thee into the death of Christ.” But this practice also was censured by the apostolic canons ; for our Lord did not say, “ baptize into my death ;” but, *go teach (disciple) all nations, baptizing them in the name of the Father, &c.* St. Paul, indeed, speaks of being baptized into the death of Christ : but then this implies no new form of baptism. No other form was ever thought lawful but that administered in the name of the tri-une God, according to the command of Christ. And the apostle is not speaking of the manner of baptizing, but of Christ’s death, and our conforming to it, as signified in baptism, where it would not have been proper to have said, “ as many of us as have been baptized in the name of the Father or the Holy Ghost, have been baptized into his death ;” and, therefore, the apostle, in prudence, omitted them in that place ; it being improper to mention either *Father* or *Holy Ghost*, where he was speaking of death, which belonged only to Christ incarnate. However, Eunomius, the Arian, adopted this irregular practice ; and because he denied the divinity of the Son and *Holy Ghost*, baptized only into the *death of Christ*. The Anomians (another branch of the Eunomian heresy) baptized in the *name of the uncreated God, the name of the created God, and the name of the sanctifying Spirit created by the created Son.*

Thus every heresy innovated upon the evangelical form of baptism—whilst the Church held fast her Lord’s form of sound words ; and taught her children the doctrine of one faith, one God, Trinity in unity, one Father, one Son, one Holy Spirit, one Baptism for the remission of sins and the aid of divine grace.

[To be continued.]

SOME QUESTIONS ANSWERED RESPECTING THE SABBATH.

QUEST. 1st.—IN what degree is the fourth commandment formerly delivered to the Jews, to be now considered as obligatory upon Christians ?

ANSW.—Its obligation on Christians is in the *same degree*, as on the Jews, though in somewhat a *different manner*.

In the same degree, because the *reason* whereby it is enforced upon the Jews, and upon which it was originally instituted, and *generally observed by believers* from Adam to Moses, extends to Christians no less than to Israelites. Christians are bound to acknowledge JEHOVAH for the maker of heaven and earth, no less than they, and equally with them need a constant memento of that *rest*, (Gr. *Sabbatismos*) or *Sabbatism* which remaineth for the people of God, and to them only. Jehovah is equally the sanctifier of Jews and Christians, and the obligation upon them is equal, to remember the Sabbath day to keep it holy—for he hath said—I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctifies them. Ezek. xx. 12. Again, verse 20—*Hallow my Sabbaths*; and they shall be a sign between me and you, that ye may know that I am the Lord your God. But the fourth commandment obliges Christians in a *different manner* from what it did the Israelites. The *seventh-day Sabbath* is in one view of it, as St. Paul expressly teaches, Col. ii. 16, 17. a *shadow or delineation of good things to come*, and as such, the observance of it was not to be urged upon *Gentile* Christians. It prefigured Christ’s resting in the grave during the *whole of that day*, and to observe that particular seventh, or Jewish Sabbath, as matter of *religious obligation after* Christ’s death and resurrection, was in effect denying that Christ had thus compleated the type, had *rested in the grave for us*, and by consequence denying that he was risen again. For as the apostle speaks concerning circumcision, Gal. v. 2. If ye be circumcised, Christ shall profit you nothing. So an apostolical father, Ignatius, the disciple of St. John, having declared, that if we still continue to live according to the Jewish law, we confess ourselves not to have received grace ; and he presently after instances the Jewish Sabbath, as one of the *antient things*, which Christians are not bound to observe.—Epis. ad Magnes. S. 8, 9.

What then shall we do?—Shall we keep the Sabbath, or shall we not?—In this enquiry a divine direction is necessary—and that we have it, I trust will appear evident if we attend to the subsequent chain of reasoning.

The patriarchal or Jewish Sabbath, so far as it is *merely typical*, and *already fulfilled in Christ*, is abolished, as St. Paul hath taught us. It was the seventh day, even that particular day of the week, on which Christ *rested in the grave*. The substance then being come, the shadow is done away. This particular day is no longer a *Sabbath* to Christians. But *one day in seven, one day of holy rest after six of worldly labour*, is still to be observed by them. For, behold the manifold wisdom of God! As the first Sabbath was instituted in commemoration of *God's entering into his rest*, after having finished the *material heavens and earth*, so, when *God manifests in the flesh*, who renewed the world and *created new heavens and a new earth*, (see Isa. lxv. 17. 2 Cor. v. 17.) had completed the greater work of our redemption, by rising from the dead, and so *entering into his rest*, he appointed the day on which he rose, even the *first day of the week*, to be thenceforward observed by his disciples in commemoration not only of the *creation*—of the *creation* I say, *for the reason of the fourth commandment still remained in full force*, Exod. xx. 11.—But also of our being *created* or *begotten again* by his resurrection, and of that *glorious rest* into which he then entered, as our forerunner and captain.

If it be demanded, how we know this to be the *appointment of Christ*?—I answer, by the practice of the *inspired apostles*, and of the first Christians under their *direction*. After Christ's resurrection we hear no more of their observing the *Jewish Sabbath*. But Acts xx. 7. we find them assembled *on the first day of the week*, to commemorate their blessed Redeemer in breaking of bread and in prayers, and that St. Paul then preached to them. An apostolical precept for the religious observation of the first day of the week is plainly implied, 1 Cor. i. 2. Some years after, this day from its sanctification by the resurrection of Christ, and from the constant practice of the first Christians in keeping it holy, is called by St. John, (Rev. i. 1.) *the Lord's day*;—and under this name it was afterwards *universally known* and observed both in the *Greek and Latin Church*.

And are Christians *less obliged* to keep this day *holy to the Lord*, than the Israelites were their Sabbath?—Have we not the *very same reason* to sanctify *one day in seven*, as they had, with this strong additional motive, that we therein commemorate the actual *completion* of our redemption by the resurrection of our blessed Redeemer?—But if we have the same, yea stronger *reason* for observing the Christian Sabbath, than the *Israelites* of old had for observing theirs, doubtless we are obliged to *keep it holy in as great a degree*. *Thou shalt not do any work* saith the law, *thou and thy son, &c.*—If it be asked, what is here meant by any work?—The answer is:—such works as carrying burdens, Jer. xvii. 22. treading wine-presses, carrying sheaves of corn, lading cattle, buying and selling of wares, and victuals, Neh. xiii. 15 and 17. or in short, following any of our worldly employments, doing our own ways, finding our own pleasures, or speaking our own words, Isaiah lviii. 13.

But works of *purity*, Mat. xii. 5. John vii. 22, 23. Of *charity*, Mat. xii. 12. and real necessity, Mat. xii. 1, 7, 11. Luke xiii. 15. were never forbidden to the *Israelites* on the *Sabbath day*, nor are they to *Christians*. *For the sabbath was made for man, and not man for the sabbath*, Mark ii. 27.

QUEST. 2d.—Are not Mechanics and Merchants, who *pay attention to business all the week*, and who go to Church on *Sunday morning*, at liberty to spend the afternoon, in *taking a walk, riding-out, visiting and junketing*? Or is it their duty to attend divine service in the afternoon likewise, and also to improve their leisure time on that day in reading the scriptures, and instructing their families?

To this query, I shall answer, by proposing a few other questions, to which every unprejudiced person may give a ready answer.

Is not *Sunday afternoon* a *part* of the day commonly called *Sunday*, or the *Lord's day*?—Are not taking walks, riding-out, visiting, and junketing, very striking instances of what the prophet calls *doing their own ways; finding their own pleasures, and speaking their own words*?—Can they who *want* such diversions on the *Lord's day*, be properly said to *call the Sabbath a de-*

light? Or they who use them, to honour it? Is it not the duty of mechanics and merchants as well as of others, to search the scriptures, to have the word of Christ dwell in them richly; and to bring up their children in the nurture and admonition of the Lord? Or by what declarations in holy scripture are mechanics and merchants, that is, one half of mankind exempted from these obligations?—Can they employ part of the Lord's day better than in the duties just mentioned?—And, are not mechanics and merchants who have their time and thoughts much engrossed by the cares of this world, *all the week*, under peculiar obligations to attend to the *one thing needful* on the Lord's day?—See Amos viii. 5.

QUEST. 3d.—Would it not be an acceptable piece of service to the community, if some one would draw up, as concisely as possible, all the supposeable arguments which those who disregard the Sabbath, can make use of, in defence of such a conduct?

ANSW.—Possibly there are many in the community, who would be pleased to see a collection of excuses, however weak for their open profaneness and impiety. But, I think the task proposed would be an endless, and at best, an useless and absurd labour. Who can enumerate all the supposeable pretences, under which men, according to their different circumstances, may cloak, not only from others, but from themselves, their guilt in profaning the Lord's day?—And if, as hath been sufficiently proved, all Christians are bound by the law of God and its awful sanctions, to observe the Lord's day as a Sabbath; and no works but those of piety, charity, and real necessity, are to be done thereon; then we may safely, nay, we must, as we value our souls, reject all arguments that can be brought on the other side of the question, because no arguments whatever, which men may now use in defence of Sabbath-breaking, will be sufficient to excuse them at the judgment-seat of Christ. For he hath already assured us, Luke xii. 47, 48. that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall, notwithstanding any arguments or pretences he may make use of) be beaten with stripes. *For unto whomsoever much is given, of him much shall be required.*

TO THE EDITORS OF THE CHURCHMAN'S MAGAZINE.

Gentlemen,

As the letter of Pliny to Trajan, and the answer to it, concerning the primitive Christians, are such a testimony in favour of our holy profession as deserves universal attention, their appearing in your next, will be highly acceptable to all your readers, and particularly so to, &c. B. S.

EPISTLE XCVII.

PLINY TO TRAJAN.

IT is, sir, a rule which I prescribe to myself to consult you upon all difficult occasions. For who can better direct my doubts, or instruct my ignorance! I have never been present at the resolutions taken concerning the Christians; therefore, I know not for what causes, or how far they may be objects of punishment; or to what degree our complaints may be carried on against them. Nor have I hesitated a little in considering, whether the difference of ages should not make some variation in our procedures, or whether the weaker and more robust, should be equally punished?—Are those who repent, to be pardoned?—Or is it to no purpose to renounce Christianity, after having once professed it?—Must they be punished for the name, although otherwise innocent?—Or is the name itself so flagitious as to be punishable?—In the mean time, I have pursued this method with those Christians, who, as such, have been brought before me. I have asked them, if they were Christians; and to those, who have avowed the profession, I have put the same question a second and a third time, and have enforced it by threats of punishment. When they have persevered, I have put my threats in execution. For I did not in the least doubt, that whatever their confession might be, their audacious behav-

iour, and immoveable obstinacy required absolute punishment. Some, who were infected with the same kind of madness, but were *Roman citizens*, have been reserved by me to be sent to *Rome*.

Soon afterwards the crime, as it often happens, by being pursued, became more dissusive, and a variety of matters of fact were specified to me. An information without a name was put into my hands, containing a list of many persons, who deny, that they are or ever were Christians; for repeating the form of invocation after me, they called upon the gods, and offered incense, and made libations to your image, which upon this occasion I had ordered to be brought out with the statutes of our deities: and they uttered imprecations against *Christ*, to which no true Christians, as they affirm, can be compelled by any punishment whatever. I thought it best therefore to release them.

Others of them, who were named to me by an informer, have said, that they were Christians, and have immediately afterwards denied it, by confessing, that they had been of that persuasion, but had now entirely renounced the error; some three years, some more, and some even above twenty years. All these worshipped your image, and the images of the gods; and they even vented imprecations against *CHRIST*. They affirmed that the sum total of their fault, or of their error, consisted in assembling upon a certain stated day before it was light, to sing alternately among themselves hymns to *CHRIST*, as to a God; binding themselves by oath, not to be guilty of any wickedness; not to steal, nor to rob; not to commit adultery, nor break their faith when plighted; nor to deny the depositories in their hands, whenever called upon to restore them. These ceremonies performed, they usually departed, and came together again to take a repast, the meat of which was innocent, and eaten in common: but they had desisted from this custom since my edict wherein, by your commands, I had prohibited all public assemblies.

From these circumstances, I thought it the more necessary to try to gain the truth even by torture, from two women,* who were said to officiate at their worship. But I could discover only an obstinate kind of superstition, carried to great excess. And therefore postponing any resolution of my own, I have waited the result of your judgment. To me, an affair of this sort, seems worthy of your consideration, principally from the multitude involved in the danger. For many persons of all ages, of all degrees, and of both sexes, are already, and will be constantly brought into danger by these accusations. Nor is this superstitious contagion confined only to the cities; it spreads itself through the villages and country. As yet, I think it may be stopped and corrected. It is very certain, that the temples, which were almost deserted, now begin to fill again;—and the sacred rites, which have been a long time neglected, are again performed. The victims, which hitherto had few purchasers, are now sold every where. From hence, we may easily infer, what numbers of people might be reclaimed if there was a proper allowance made for repentance.

* Probably these were deaconesses.

EPISTLE XCVIII,

TRAJAN TO PLINY.

YOU have exactly pursued the method, which you ought, my SECUNDUS, in examining the several causes of those persons, who, as Christians, were brought before you. For in an affair of this general nature, it is impossible to lay down any settled form. The Christians need not to be sought after. If they are brought into your presence and convicted, they must be punished; but with this reservation, that if any one of them has denied himself to be a Christian, and makes his assertion manifest by an invocation to our Gods, although he may have been suspected before, his repentance must entitle him to a pardon. But anonymous informations ought not to have the least weight against any crime whatever. They would not only be of dangerous consequence, but are absolutely against the maxim of my government.

Observations.—The letter from PLINY to TRAJAN is mentioned by the generality of authors, who have written historically of the Christian Church. It is an ancient and undoubted record of that excellent system of morals, which the primitive Christians bound themselves by oath to observe:—morals, that tended to the good of society in general, and to the happiness of every particular state. The Christians were at this time become very numerous. They had undergone a severe persecution in the beginning of TRAJAN's reign, and PLINY judiciously remarks, that persecutions tend rather to increase, than to destroy the objects, which they pursue.

The ingenious Mr. Melmoth observes upon this letter, that it is esteemed as almost the only genuine monument of ecclesiastical antiquity, relating to the times immediately succeeding the Apostles, it being written at most not above forty years after the death of St. Paul. It was preserved by the Christians themselves, as a clear and unsuspicuous evidence of the purity of their doctrines; and is frequently appealed to by the early writers of the Church against the calumnies of their adversaries.

CONTENTMENT.

HAIL gentle guest!—what mortal tongue can tell,
Under what roof below, thou deign'st to dwell;
What peaceful heart, is with thy presence blest,
And in what bosom does the stranger rest.

Where sweet contentment, lovely maid, appears,
All nature round a pleasing aspect wears:
But if she hide her face—where'er we go,
This world's a joyless wilderness of woe.

'Tis not in sordid riches, to give rest;
Or flattering titles, to make mortals blest;
They may augment (but not assuage) our grief,
'Tis sweet content alone, can give relief.

Where then can man this precious jewel find,
To sooth his cares and ease his anxious mind;
Some courteous Angel, kindly stoop and tell,
Where sweet content, that charming maid does dwell.

Is she confined to the realms above—
Those peaceful regions of immortal love?
Where balmy odours breathe o'er all the plain;
And peace, and sweet content, for ever reign?—

She has been known in this forlorn retreat,
Within a mortal's breast, to take her seat;
Witness a Paul,—who wheresoe'er he went,
In every state, was blest with sweet content.

The guilty throng, her friendship court in vain,
She mocks their suit, and treats them with disdain;
In holy, humble, virtuous hearts alone,
Does sweet contentment raise her quiet throne.

There she maintains her mild and gentle sway,
And drives distracting cares and fears away;
All murmurs cease, all sorrows are supprest,
Where calm contentment reigns within the breast.

O sweet content! what rare delights are thine,
Fair miniature of happiness divine;
Propitious, pleasing, Heaven-descended guest;
Who only with the virtuous few can rest.

May thy kind influence smoothe my path of life,
Still, calm, and peaceful, free from noisy strife;
Be *virtue, sweet content, and friendship, mine;*
I at my humble lot will ne'er repine.

A HYMN.**THE LIGHT OF FAITH.**

ARISE on my benighted mind,
O mighty Saviour of mankind,
Arise, enlighten all within,
And chase away the mists of sin.

Thou art that sun who day-light brings,
When ris'n with healing on thy wings ;
The wretched world, without thy light,
Had grop'd in universal night.

What tree without that genial ray
Can shoot—or what produce the day ?
So without thee, what virtue shine,
Or grace, without thy aid divine.

Arise, O *day-star*, on my heart,
And make the night of sin depart ;
Allay the raging of my will,
And bid that troubled sea be still.

Thou art that universal light,
Who shin'st on all with radiance bright ;
Yet men, alas ! perversely blind,
Shut out this day-light from their mind.

Lord ! touch my heart : may I believe !
And then I shall “ my sight receive ; ”
The sight of faith, by which I may
Rejoice in everlasting day.

THOUGHTS ON VARIOUS SUBJECTS.**THE MOST WRETCHED STATE OF MAN.**

IN a conference held between some Greek and Indian philosophers, in the presence of Chosroes, King of Persia, the following question was proposed for solution :—“ What is the most wretched state in which a man can find himself in this world ?”—A Greek philosopher said it was to pass a feeble old age in the midst of extreme poverty.—An Indian asserted that it was to suffer sickness of the body accompanied by pain of the mind.—As for me, said the visir Buzurgemhir, I think that the greatest of miseries a man can experience in this world, is to see himself near the close of his life without having practised virtue.—The opinion received the general approbation of this assembly of sages, and Chosroes ordered that it should be engraved on a marble tablet, and fixed up in the principal square of Ispahan, to offer to the people a subject of meditation, and remain an eternal lesson of wisdom.—Time, which devours all things, has destroyed this tablet ; and in Persia, as with us, it is forgotten that the greatest of miseries in this world is to approach the close of life without having practised virtue.

“ NO man (saith Lord Bacon) can be so straitened and oppressed with business and an active course of life, but he may have many vacant times of business.” The question is, how those shall be filled up : with study and contemplation, or with sensuality and pleasure ?—A man may be out of his bed for sixteen of the twenty four hours : what might not be done in that time ?

EVERY man has a certain manner and character in writing, and speaking, which he spoils by a too close and servile imitation of another ; as Bishop Felton, an imitator of Bishop Andrews, observed, “ I had almost marred my own natural trot, by endeavouring to *imitate* his artificial amble.”

OBITUARY.

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